No 27 No 28

A

TESTIMONY

TO THE

FREE and UNIVERSAL

LOVE of GOD

IN

JESUS CHRIST

TO THE

SONS of MEN:

IN

True Love sent forth (more especially) to the Inhabitants of *Colchester* and Parts adjacent;

For them to read over, and weigh with due and serious Consideration, in the blessed Fear of the LORD.

By *THOMAS BAYLE.*

Hear Counsel, and receive Instruction, that thou mayest be Wise in thy latter end.

LONDON, Printed in the Year 1675.

THe Universal Love and free Grace of God to mankind, is again, (after a sad and deplorable night of darkness) revealed and shewed unto thousands, who have waited upon him in his holy Light, and Heavenly manifestation in their hearts and consciences; and testified of, and born witness unto, in this our age and generation; for to enjoy which, what sighing, what breathing for, and soul-traveling after, (in a holy hunger and thirst, in deep exercise and travel of Spirit, in a holy faith and fear in the Lord) hath there been by many in former dayes and times, some yet living are able to give some testimony thereof: And this happy and blessed appearance of the Lord, to the call and restitution of mankind, to this his great kindness in Jesus Christ, hath been founded forth in this place and parts; and that truly I may say, according to the Nature of it, which is free, and universal, and plentious, from the God and Father of it; and that very largly, with clearness and certainty, by his Servants, his Messengers and Ministers, who here in this Town and County have laboured, for several years by past, both by word and writing: And the Lord hath given them fervencie of Spirit, zeal and courage, and also utterance in judgment and understanding, that sinners might be converted unto him, and people come again, to partake of that heavenly blessed life (which in the true light which now shines is made manifest) which the Saints and people of the Lord partaked of in the primitive times; and notwithstanding this certain and infallible testimony, which hath been held forth in this place for these 20 years past, in kindness, tenderness, and love unfeigned, with freeness, to bring Souls home to the Lord, yet what darkness, security, and insensibility of heart and mind is there remaining in the

Conſciences and Spirits of the generality of you, as if there were no ſuch thing as Religion in truth and righteouſneſs to be minded, as if the Lord God had forſaken the habitable parts of the earth for man to live in the perverſe wayes of his own heart, and as if you had outlived that belief, which formerly was as a ſtanding Principle or Faith in peoples minds, of comeing to Judgment for the deeds done in the body, both the quick and the dead, the good and the bad (as the Scriptures teſtifie of) and that there is no ſuch thing to be as puniſhment unto the evil doer, tribulation, anguiſh and pain upon every ſoul that doth evil; nor reward of life eternal to them that do well. And this great evil (which is falſe hearts, eaſe and ſecurity in the fleſh) aboundeth very much amongſt you, even in and amongſt you my Neighbours, Townſmen and Acquaintance; and the conſideration thereof with grief and ſorrow of heart have I ſeriouſly weighed within my ſelf; and certainly can conclude nothing but a ſad and woful diſtruction from God Almighty, to be rewarded in flames of Fire from Heaven, into the boſoms of all ſuch as perſevere therein, until their departure hence, and be no more ſeen.

And therefore this is a warning and charge unto you, into whoſe hands it may come, that you break off your ſins by timely repentance, and ſeek the Lord whilſt he may be found, and that in diſcharge of my Conſcience in the ſight of God, that the Teſtimony of the truth of our God may be kept up over the heads of all diſobedient gainſayers; and that that holy heavenly Principle, the Light of Chriſt Jeſus, in the Conſciences of all people, may have its place and due Authority in your hearts and lives, to the eternal Honour and Praiſe of ſo gratious and bountiful a giver; and to your bleſſedneſs and great felicity here in this life, and hereafter, when time with you ſhall be no more.

And God Almighty (the ſercher of our hearts) knows to whoſe

whose righteous, eternal, and everlasting Judgment, we shall all shortly stand, and for ever be concluded, that my end and intent herein is Gods glory and your salvation; this is my sole and alone end and intent in this matter: And therefore bear with me a little in patience and quietness of your Spirits; and let not your hearts be like a boyling pot, because I write unto you whom men dispise, and am by Scorns called a *Quaker*; for be it known unto you, that if so you entertain my lines, and that innocent love which draws my heart in gentleness to visit you, that you will be left in the hardness of your hearts the more to fill up the measure of your iniquity, that Judgment may come upon you for all your evil deeds.

And now concerning what I have to write, or chiefly intend hereby, I shall write it as to two sorts of men, or as in two states and conditions, although they have different branches, yet springing from one and the self same root of evil, and not all sinners according to one similitude; and these I call Prophane and Professor: And by Prophane I intend such as make not a Profession of Godliness, no more indeed, than those that never heard of such a thing, or as men without God in the world, as such there are amongst you, their lives testifie unto me herein; and are such as live in wildness, ignorance, disorder and confusion; and cry, *tush*, *who seeth*? such, whose natures are given way unto, which are not civil, but rude: And this ought not to be, and it is time for such, not to walk as in the dayes that are past, wherein fear that is holy, humility, sobriety and chastity were set at nought, for to possess and live in bad things, as lying, stealing, whoredome, wrath, drunkenness, swearing, and many wicked things more; which is a shame to any people, & a burthen to the Creation of God, vexing the just and the righteous: And oh you untoward people, the sound of these things, & the evil effects thereof, how do I and many more pass through the streets and lanes, with the nause-

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ous ſmell and burthen of them falling upon us, for which we cannot but cry unto the Lord our God, under the heavy oppreſſion of; And for theſe things, the cryes aſcend up from the innocent ſouls againſt you, and the Lord is weary of iniquity, and would rid his Adverſary out of his way, and deſtroy him by the brightneſs of his coming, who worketh great evil in you, great ſin and tranſgreſſion againſt God, and againſt your own ſouls; and I ask you, what good doth your drunkenneſs, or your ſwearing do you, or any other of thoſe evils which you accuſtome your ſelves unto? I am ſure you are deprived thereby of comfort, peace, and content here; and which is more, if not repented of, and that your repentance be before it be too late, will certainly end in your ruine and deſtruction for ever more.

And therefore repent, repent of theſe your abominations, and live no longer in the luſts of your own evil hearts, but be ye conſiderate of your wayes and doings, of the tendency and end of them; for you are not wholly wrapt up in ignorance, the knowledge of ſin and evil (in ſome meaſure) you have enough to condemn you, if you repent not, if you put not away the evil of your doings, and learn ſobernes, juſtneſs, truth, and thoſe things which the Lord requires of you: for *I have ſhewed thee, O man* (ſaith the Lords Prophet) *what the Lord requires of thee*: and the Lords Prophet, (which he hath raiſed up) ſaith the ſame to you now; this knowledge and underſtanding (as I ſaid) in ſome meaſure you have; for you your ſelves know, you ſhould not ſwear, nor lye, nor ſteal, nor be drunk, nor violent (as lately ſome to their ſhame ſhewed themſelves) and where will you hide you? and what cloak will you take upon you (for Chriſt Jeſus the Judge is come) to cover you from his all-ſeeing eye, from whom in his light you have ſeen theſe things to be evil, to be bad, to be againſt him, and that you cannot ſtand by them, but are condemned

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in your selves for them, and cry out, *God forgive me, I should not swear, or be drunk*, or the like: but why then do you? are you altogether ignorant, that they that know their Masters will and doth it not, are worthy to be beaten with many stripes? no not ignorant wholly, or altogether, for if so, then no crying to God for forgiveness would proceed from you; for where there is no Law, there is no transgression; but it seems here is Law with you, and Transgression with you, and therefore you cry out to the Lord (whom you know you have sinned against) for forgiveness: so this you well know, and are not ignorant of.

And thus you lye in great desolation, and take ye heed, lest it prove a desolation for ever, and that your scattered broken state you never witness the true Shepheards Crook to pull you out of it into that holy power which would (if you would submit thereto) keep and preserve you from that spirit of darkness, ignorance and profaneness which now you are possess'd and so fill'd with, and overcome by, as that no escape or deliverance is by you known or sought after, but he the evil one, which hath ruled in your members, in a sad and woful night of transgression, still reigns and rules, as if you were made for his service, and he as of right the just Lord and Ruler over you.

Now you may understand that he that made you, made you for another purpose, and for another end, as that which should be profitable unto you, and of great advantage (as namely, a Crown of Glory upon your heads, and that is that you should serve him that made you, which is reasonable, even that heavenly bright and holy spirit of Wisdome and power which formed you, and gave you being, and understanding, and knowledge beyond the Beasts of the field, or the most excellent earthly Creatures and Bodies which you see moving upon the face of the Earth; and that service which he expects from (accepts, and receives of) his Creatures, Man and Woman,

is performed in and by a pure, holy, contrite, humble heart and ſpirit, and that it may be the fruit and product thereof, and not that which ſprings from a corrupted heart and root; and to that end, the Lord God hath beſtowed upon mankind univerſally (without reſpect to perſons) a meaſure of holyneſs and purity, which is of his own nature and purity, and doth proceed from him the Father of Lights, to gather man again out of the ſtate of Darkneſs and death (where you are who walk in the luſts of the fleſh) into a ſtate of glory, a renewed ſtate, where all things are become new, clear and pure, to walk in the Light thereof, and glorious ſhinings in their hearts: And to this largely teſtifie the holy Scriptures, which I doubt not but ſome of you at ſome time or other have read ſomewhat of; wherein it's ſaid, That the grace of God which brings Salvation, hath appeared to all men, (if to all men, then to you) teaching us (who were they) they that believed in it and obeyed it, to deny ungodlineſs and worldly luſts, and it would do the ſame for you, and teach you as well as they, to live ſoberly and righteouſly in this preſent evil world, if you would bring your deeds to it, if you loved not darkneſs rather than light, if you would bow down in heart and conſcience in obedience and full ſubmiſſion to it; for it's work, and the very end of its being given (by the good giver of it) is to reprove, convince, inſtruct, guide and rule in righteouſneſs; and therein is it to be found and enjoyed, and the benefit that comes thereby, and not where you are in diſobedience, gainſaying, and rebellion; for never any enjoyed it, or its teachings and leadings in ſuch a ſtate (although it knocks often, and calls to forſake death) but by ſubmiſſion to its pure holy teachings and requirings: and this is the Lords Meſſenger, and Angel of his holy Power, by which he calls unto man to hearken unto him, (to forſake death and live) that ſo to him doth call to return: And this voice, it's ſaid is behind

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man, who is gone forth from it, (through the ſubtilty of that Serpent, who at firſt did, and ſtill doth deceive man, through mans hearkening unto him) calling upon him to go back again, and to go home to the Fathers houſe, and not to go forth, for no teacher is like unto him, as all who have come to his teaching, in this age, and in all ages paſt, have conſtantly born witneſs.

But now you muſt be willing and obedient, if you would enjoy this innocent life, this Pearl of great price, this hope of Glory, than which, there is none beſides; you muſt receive it according to the Couuſel of his own will: his Teſtimony is, I am come, not to ſend Peace on the earth, but a Sword; Fallen man cannot put forth his own hand to take of the Tree of Life and live, for there is a Sword, a flaming Sword put into the hand of Cherubims, which turns every way, to keep him from it; of this you may have read: Thus was *Adam* in his tranſgreſſion ſtopt; and be you aſſured this Sword is not taken down, but ſtill turneth againſt you: I believe many of you at times feell the turning, or ſhaking of it againſt you; which makes you to fear, to tremble, to be afraid; and ſome to feel ſuch horrour, torment, and perplexity of ſpirit within you, when the thoughts or conſideration of death comes neer you, and who in your weakneſs of body, on your ſick beds cry out, *O that the Lord would ſpare me this time, I would take warning, and become a new Creature, and live a more holy, ſelf-denying life than ever I did*; and thus oft times the flamingneſs of it, and the ſharpneſs of it comes neer you, yea very neer you, even into your boſoms; but the way to get to the tree of life is not by a few falſe words and promiſes, utter'd on a ſick or dying bed, from an impenitent deceitful heart, which being in torment would have ſome cool water poured upon it: for I have ſometime known, when ſome ſuch have been ſpared, (and let theſe my words enter into your hearts conſideration,

who are concerned herein) they have soon forgot God that smot them, and have returned with more greedinels to that evil conversation, for which the just hand of God was lifted up in smart rebuke against them: therefore take heed to watch over your wayes and doings, whilst you have time: but this is the way, O Man and Woman, to this tree of life spoken of; return, return from the evil of your wayes and doings, and kiss the Son, (that is to say) embrace him, hearken diligently in all bowedness of Spirit and humility of Soul upon this his inshining ingrafted word, which is able alone to save your souls, and none other, nor nothing else; and here the soul that sinneth must dye, and the judgment must be executed, and the flaming Sword have its place, and do its work, which is quick and sharp, and divideth between joynts and marrow, soul and spirit, and is a discerner of the thoughts and intents of the heart: can any thing come more neer to a man? feel ye this, have ye felt, or do ye feel this sharpness, this quickness; (for it is to be felt) this dividing Sword of the Lord; which divides between a man and his lovers, and know your selves to be redeemed from that Spirit of transgression which hath ruled in your hearts, and yet does and has the dominion there, and know the Adversary is destroyed by the brightness of his coming, who comes to finish transgression, and to make an end of sin: It's time for you this to learn and know, and happy shall you be, if now you come forth to the help of the Lord against the mighty, and keep not back your lusts, pleasures, nor sinful sports and pass-times, but deny your selves in those things, and be willing and obedient, take the yoak of Christ upon you, and learn of him, who saith, hold that fast which thou hast, that you may eat the good of the good Land, the promised Land of Rest to your souls, which flows with Milk and Honey: but as *Israel* of old, could not go on, in hope to possess the Land of *Canaan*, but by passing from *Egypt*, through

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the Red Sea, and a vaſt and weary Wilderneſs, wherein great exerciſes, tryals and ſorrows were; no more can ye inherit ſubſtance (the inheritance of the Saints in Light) and poſſeſs that peace, which the world can neither give nor take away, but by taking up the dayly Croſs, and following him, who ſaid unto the woman that asked him to have her two Sons to ſit, the one at his right hand, and the other at his left hand in his Kingdom: Can ye be Baptized with that Baptiſm that I ſhall be Baptized with? can ye drink of that Cup that I ſhall drink of? are you willing to ſuffer with him, and to be made like unto him, who was a man of ſorrow, even like unto his death, and to bear about in your bodies the dying of the Lord Jeſus, that so through the dying, and the death, you may come to know life, and the quicknings of it, and its virtue and holy opperation, to fathion and mould you, to fit and prepare you for that Kingdom, for that Crown and weight of Glory, which is laid up in ſtore for all them that believe in Jeſus Chriſt, and follow him through the Regeneration: for through the being made in fellowſhip with him in his ſufferings, and raiſed unto life by that eternal Spirit which raiſed up Jeſus from the dead, thou mayeſt reign with him in his Glory, in his bleſſedneſs, and eternal life world without end.

But ye my Neighbours and Acquaintance, I have often ſeen and taken notice of a Spirit and Life in you altogether contrary hereunto, as being diſorderly, a ſcoffing mocking Spirit, of *Iſhmaels* nature abounding amongſt you, againſt the Spirtt of the Lord, and its teachings, and movings; againſt the holy Light of Jeſus Chriſt within, and the Profeſſors and Witneſſes of it, which hath and doth tend greatly to the grief and burthen of Gods holy Spirit, which is teaching; and if you have not the Spirit of Chriſt, you are none of his; and this your unchriſtian carriage and behaviour the Lord will require into your bosoms, in the day wherein he will enter into

Judgment with you, and then it will be unutterable ſad for you; and then you will find your ſelves as far from an excuſe for your ſo doing, as the man was who was ſpeechleſs, when it was ſaid unto him, *Friend, how cameſt thou hither, not having on the Wedding Garment?* this will be your ſtate then; for I tell you, there is no excuſe now to be made, no pleading of Ignorance now, no ſaying (although many fooliſh ignorant people will now ſo ſay) when the Lord gives grace, or when the Lords time is come, and when the Lord pleaſe to give us power, then ſo and ſo: but take ye notice, and let it be a warning unto you, and an information; the Grace of God is given, the true Light now ſhines, by which thou mayeſt ſee, and know, and underſtand the things that belong to thy peace; and therefore ſhut not thine eyes, ſtop not thine ears, fold not thy arms and cry, Yet a little more ſleep in ſin, and in the luſts of this world, leſt God in Judgment leave thee to be paſt feeling, and thou be ſhut up, and ſealed up in utter darkneſs, where ſhall be weeping and wailing for ever more: Doth not Wiſdom cry? doth not Underſtanding utter her voice? bleſſed is the man that heareth me, watching dayly at my gates, and giving attendance at the poſts of my doors; for he that findeth me, findeth life; and ſhe is ready to receive thoſe that wait for her, and prevent thoſe that early ſeek her, by firſt ſhewing her ſelf unto them: ſo be not ye dull of hearing, ſhut not your eyes from beholding Wiſdoms wayes, be not careleſs in your Spirits and preſumptuous, trifling away your pretious time in a light mocking, ſcoffing Spirit, for ſuch walk after their own ungodly luſts, but learn wiſdom (which is the fear of the Lord) whilſt you may, and to redeem the time that you have miſpent; have ye a watchful careful mind and Spirit in the Lord, leaſt alſo that little time which remains unto you, be likewiſe ſpent in vain, and you paſs away ſpeedily into the pit, with the workers of iniquity, out of which there

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is no Redemption; for mans life soon passeth away, it's said to be swifter than a Weavers Shuttle, the swift passing away of which, many of you have a certain knowledge of; and swifter than a Post, that tarrieth not: and what, know you who shall live until to-morrow? it is said, to-day, whilst it is called to-day, the time present is only ours, all flesh is grass, and the glory of man as the flower of the field; and doth not the grass soon wither, and the flower soon fade away? even such is this present certain-uncertain state and life of ours; but the word of the Lord (which *David* said he hid in his heart, that he might not sin against him) endures for ever; hide it likewise in your hearts, that ye may have it for your friend in the most needful time, which is at hand, and cannot, nor must not be delayed.

And now my mind is turned (in tender love) towards you O ye the people of Profession, that make profession of God and Christ, the holy Spirit and Scriptures of truth, O that ye were found in the possession and inheritance of these things, that so much barrenness of soul, heaviness of Spirit, and dulness of sight and hearing might not abound amongst you as there does; for instead of a garden dressed by the hand of a skilful Husbandman, you are as a field of a Forrest, where the hedge is broken down, and where the beasts of the Forrest have their repose; O that I could say of you that ye are as a watered garden, as a fruitful Land which the Lord hath blessed, and that his dew, dew from heaven, is distilled plentuously into your souls, that thereby your hearts are revived and made to leap for joy: but I see you like many fenced Cities laid waste, and like a fruitful Land turned into barrenness, for the wickedness of them that dwell therein: For, Friends, if to the Line you be brought, crookedness and perverseness doth appear, and the Ax must come upon you, before you will be squar'd for the Lords heavenly building; and when you are weighed in

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ballance of the Sanctuary, you are found too light; so that assuredly, the hand writing upon the wall is as certainly against you, as it was against *Belshazzer*, and the Kingdom will be taken from you: and therefore I, your Neighbour and Friend, do counsel and advise you, as one who hath received great mercy and kindness of the Lord, to return and come from those things, wherein you have exercised your selves, and have a life in, things without substance, life or virtue, unto him that searcheth your hearts, that stands at the door and knocks; why should he not be let in? for he speaketh on this wise, if any man hear my voice, and opens the door to me, I will come into him, and sup with him, and he with me; and is not this encouragement enough to satisfie your souls, and to answer his desire, in letting him in, for his presence giveth life, and at his right hand are pleasures for ever more: he shews unto man his thoughts, and makes manifest what is reprovable; I say, at the door he stands and knocks, open ye unto him, and in the humility of your hearts, and let not his wooings be any longer slighted by you: yea, be ye open, ye everlasting gates, that the holy one may enter in, and dispise not his lowly appearance, but sit ye down under his shaddow, and his fruit will be sweet to your taste; come, come away from the barren Mountains, where the pasture of life is not enjoyed, and come taste with me and many thousands more, how good he is, and see and behold how lovely he is, and beautiful altogether; for I must tell you, that your Forms, your Ordinances and Observations, which you have set up to worship the Lord in, are lifeless sapless things, empty and void of the Spirit of Life, yea empty sounds and notions; so that your withering is seen, the covering wherewith you cover your selves is not of the Spirit of the Lord, and your nakedness doth appear, your darkness is felt, in which you grope after that (namely eternal life) which you cannot attain unto therein the life is rejected, the holy one is ascend-

cended over it all, and his cry is unto man, and unto the ſons of men, Worſhip God, give glory and honour unto his Name, who made the heavens and the earth; for he ſeeketh ſuch to worſhip him, and in the ſpirit and in the truth it muſt be performed: therefore ceaſe ye from the works of your own hands, and ceaſe ye from the man whoſe breath is in his noſtrils, for wherein is he to be accounted of? truly my Friends, not at all, I have tryed them; I have tryed them in the day of my diſtreſs, when the heart-ſercher found me out, and when he aroſe to Judgment, who pleads with all fleſh by burning and devouring fire, then my iniquity became my burthen, and my ſoul wanted a Saviour, and a thouſand worlds (had I had them) would I have parted with for the boſom of this beloved; I tryed firſt one, and then another, and found them ſhort of giving food to my ſoul, or Phiſitians of value, the beſt of them ſo accounted of; then ſaid I unto the Lord, Lift up thou the light of thy countenance upon me, Lighten mine eyes, O Lord, leſt I ſleep the ſleep of death: and whilſt I read the Scriptures I did clearly ſee, that I was ſhort of that bleſſed life, in which the righteous obtained the Promiſes; and I a poor miſerable captive (whoſe captivity had been long and grievous) cryed out before the Lord, in diſtreſs which is unutterable, and ſaid Surely thy love, in ſending Jeſus Chriſt into the world to ſave ſinners, is in vain as to me, for I have not the benefit thereof;--a ſad time it was, mourning and ſorrow was as my dayly food, and in diſtreſs and grief I mourned out many of my dayes and nights before the Lord, who alone knew my ſorrow, and unto whom alone my ſoul cryed for relief, and at length he was pleaſed to ſhorten thoſe dayes, and ſatisfie my ſoul (in the dayly waiting upon him) with his goodneſs.----

And now, Friends, in the holy ſence and bleſſed effect thereof, doth my ſoul thus labour for you, that you alſo may be incouraged to truſt alone in the Name of the Lord revealed,

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which is not afar off but neer you, and in you, to work your works for you, that he may deliver your ſouls from the pit, and pluck your feet out of the mire and clay, where they ſtick faſt whatever you think, and will ſtick faſt, if not unto him you anſwer whilſt he calls, who doth enlighten you; that ſo through his heavenly ſhinings into your hearts, you may thereby in him believe and be ſaved, with an everlaſting ſalvation.

And, Friends, you pretend to Reformation, and to Separation; but from what, and to what? the voice and cry of the Holy One (who is going forth to ſlay with the Sword of his mouth, thoſe his enemies, that will not that he ſhould reign) is, Come out of *Babylon* my people, be not partaker with her in her ſins, leſt ye alſo partake with her in her Judgments; and be ye ſeparated, and touch no unclean thing (mark that word, no unclean thing) and I will be your God, and ye ſhall be my people: now is it thus with you, are you in ſuch a Separation? are you thus come out from amongſt them? or in what doth your Separation and Reformation conſiſt? can you before the Lord, the Searcher of your hearts, in his holy fear anſwer yea, or are not you rather at a ſtand in your ſelves, as knowing that it is not thus with you indeed, but are drawing neer with your lips, and your hearts in the mean time far removed from him; truſting in the thoughts of your own hearts, and in the Arm of fleſh, (vain man) who dawb with untempered Morter, who can be removed into a corner, and who to feed their own bellies, ſtarve their ſouls, keeping you from the true Biſhop and Shepherd of them; if it be not thus with you, and that whilſt you Profeſs a Separation from the world, you intend not from the evil of the world, but live in the Love and Friendſhip of the world, (which is enmity againſt God) and ſet thereby at naught him, who hath the power, and calls unto you to ſeparate you by his Light and Grace in your Conſciences, Why are you ſo Conformable to this preſent evil world,

as you are, in its Fashions, Customs and Delights? and ought you not rather to be transformed by the renewing of your minds, that ye may prove what is the good will of God, and learn a bridle to your tongues, (those unruly members) which set the whole course of nature on fire; and so set a watch before the door of your mouths, that you may not offend in your words, but be slow to speak, and swift to hear him that speaks from heaven; and slow to speak before him who ought of right to have the preheminence in all things in you: The marks of Christ Jesus, do they appear in your foreheads, or his lovely-lowly self-denying Image, who is meek and lowly in heart, and said, My Kingdom is not of this world, if my Kingdom were of this world, then would my Servants fight: Consider well of this, least yours be of this world, and that your portion be in this life.

But my Friends, much might be writ and brought to your view and consideration, but the sum, and that which concerns you to know & experience is, there ought to be a dayly watching in the light of the Lord Jesus Christ, against every appearance of evil; a dayly taking up the Cross to self; a dayly dying, and a dayly mortifying; yea, and a dayly quickning, and a dayly renewing, and a dayly growing and increasing in the grace of God, that mortification may be known, and lived in, of the lusts and vile affections, and a being born again, and a dayly putting on the Lord Jesus Christ, and a dayly walking not after the flesh but after the Spirit, if so be that ye would come to the inheritance of the Saints in Light, and to know what it is to be born again not of mortal seed, but of immortal; and to know that bread, & to eat of it, which comes down from Heaven; and to drink of that water which they that drink of thirst no more; for it is in such as do, a well of living water, springing up into everlasting life; and so a conformity to his holy will you ought to witness, who is the salvation of God, prepared before the face of all people, a Light (as good old *Simeon* said) to lighten the *Gentiles*, to lighten their feet out of the Darkness, and to be the glory of his people *Israel*; who believe in his name, who walk in his

 Light,

Light, who paſs their ſojourning here in his fear, and in his wiſdome; whoſe converſations ſhew that they ſeek for a City whoſe maker and builder is God; theſe are they who walk in the Light of the Lord, and do not reject it, nor ſtumble at it, putting Darkneſs for Light, and Light for Darkneſs; with whom the ſecrets of the Lord are, to whom he ſhews forth his Covenant, and brings to his Mercy-ſeat; feeds with his dayly bread, waters with his holy dew from above, watcheth over for good; directs by his eye, leads on by his Spirit through all temptation, perſecutions and afflictions; and finally Crowns with his Crown, his life and Glory, in the Kingdome of his Father.

And therefore buy the Truth, and give all for it without grudging; for what is to be compared to it? neither Silver, Gold, nor pretious Stones: and conſider ye, let underſtanding have place in you, for it is ſaid, hoe every one that thirſteth come, buy Wine and Milk without Money and without Price; and who will, let him take of the water of life freely. And now remember ye the young man and his caſe, who came (it is ſaid) running to Jeſus, and ſaid, Good Maſter, What ſhall I do that I may inherit eternal Life? and Jeſus ſaid unto him, thou knoweſt the Commandments, and he anſwered, all theſe things I have obſerved from my youth, and Jeſus loved him, and ſaid, one thing is lacking unto thee, go and ſell all that thou haſt, and come follow me, and take up the Croſs; here Jeſus came neer unto him: now here is ſomething, which may be ſaid to be, and is your caſe, as to the one thing lacking; the ſelling of all, following Jeſus, and taking up the Croſs; the want of which is the cauſe of that woful darkneſs, worldlyneſs and ignorance that is amongſt too many of you, and hard it is to make you to believe it: but it is ſaid, that the young man who came running to Jeſus, had great Poſſeſſions, and ſo was ſad, at what was ſaid unto him, and went away ſorrowful; and ſo have you, but your Poſſeſſions and his differ much, and yet how unwilling are you to come to Jeſus, ſell all, take up the Croſs and follow him; but the man that ſold all to buy the field wherein was the Pearl was a wiſe man, and well inſtructed in the things

which

which belonged to his eternal peace; and you ſhall do well to buy Eye-ſalve that you may ſee, and find white Rayment, that your nakedneſs may be covered, of Jeſus Chriſt whilſt he ſayeth, I counſel thee to buy of me, leſt ye remain in blindneſs and nakedneſs, until no eye pitties you.

And ſo this is a certain living Teſtimoy, unto the univerſal Love of God in Jeſus Chriſt, to the Souls of all men; which I counſel you to conſider of in ſecret, or in your Cloſets before the Lord, who ſearcheth the heart, that ſo your ſouls may have a place to reſt in, which is true, and in truth, and abides and remains over all imaginary, falſe, and inſecure hideing places, which now you are ſhort of, in uncertainties, doubts ſometimes, and fears, your own thoughts and vain hopes, which will prove at laſt as void and empty of ſoul ſatisfaction, and aſſurance unfailable in the hour of need and great diſtreſs, which haſteth ſwiftly upon you, as ſparks of your own kindling, which thoſe that kindle them, notwithſtanding, muſt lie down in ſorrow.

And is likewiſe my ſouls delire in the Lord, in his Love, in tenderneſs and plainneſs unto you, that you truſt no longer your pretious Souls ſhort (or without) that great ſalvation which is everlaſting, in the Lord Jeſus Chriſt, who inlightens you, that all theſe that believe in him, might not periſh, but have everlaſting life; and remember what is written, whilſt you have the light, believe in the Light, that you may become children of the light, wherein no occaſion of ſtumbling is; and I hope, as concerning ſome of you, my love herein ſhall not altogether be as water ſpilt upon the ground, which cannot be gathered up again; for is there not an honeſt heart that will conſider? a breathing ſoul that wants peace with the Lord, that will conſider? a thirſty wounded ſpirit, that wants true balm, that will conſider? or a blind man that wants his ſight, that will conſider theſe things, will ſeriouſly ponder theſe things, to ſeek and to ſearch, that they may attain unto the truth, that will not be as the ſtony ground, where no true entrance can be had; nor as Subjects of the Prince of the Aire, from whom theſe things may flee away as the wind, which no man knows

knows whence it comes, nor whither it goes; so inconstant and unsettled is the minds of such; but rather make diligent search, and seriously examine, what is here in true kindness sent unto them, and offered to their due and weighty consideration, and wherein Gods witness answers in your hearts and consciences, to the truth, necessity and kindness thereof, so receive ye, so believe and walk; that in all things, which you put your hands unto, his heavenly, holy, immaculate appearance in you, may be by you eyed, believed in, and constantly obeyed, in a holy stedfast faithfulness, and diligence, to walk before him in the Light, as Children of the Light, whereunto you are called, and exhorted; until you have made your calling and election sure, and wrought out your Salvation with fear and trembling: for know ye, that our God is a consuming Fire, and will in no wise acquit the wicked and ungodly, but render Tribulation and Anguish to every soul that doth evil.------

Solomon prayed for Wisdom to the Lord, and was heard in that which he prayed; and in his *Proverbs* he thus saith; *I passed by the Field of the Sloathful, and by the Vineyard of the Man destitute of Understanding, and lo it was all grown over with Thorns, and Nettles had covered the face thereof, and the Stone Wall was broken down: Then I beheld and considered it well, I looked upon it and received Instruction: Yet a little Sleep, a little Slumber, a little folding of the hands to Sleep: So thy Poverty cometh as one that Travelleth by the way, and thy Necessity like an Armed Man.*

No. 29

A Short Testimony

FROM

Some of those that are come to the *Obedience* of the *Gospel*,

Against all false Liberty in Youth (or whom it may concern) amongst us that make the *Cross* of *Christ* of none Effect, and the pretious way of Truth seem a light thing, and evil spoken of by them which are without, &c.

Friends,

WE who are come to the Gospel-day, the Day of Gods Power, which Power is the Gospel, even the Dispensation of one pure Spirit that giveth Life, and hath brought Immortality to Light through the Gospel; and that we, and we only promote the Glory of the Gospel, and hold forth the blessed Name of the Lord which is his Power, as we daily persevere in subjecting our